

Sample Annotated Syllabus Entry

This is a sample annotated syllabus entry. It is a sample of what one week's entry should look like in a full annotated syllabus. Each section is labeled with headings. These are to help you break the creation of your own syllabus into its component parts. Each day in your syllabus should include each section listed below with the exception of the miscellaneous section which is not required. You will note that the sample entry below includes the topic for the week followed by a rationale for the week's topic. It then includes the titles for both class sessions for the week, assuming that this class meets twice a week. "Objectives" are what you expect your students to take away from the week's readings and class discussions. The readings, both primary and secondary, that you plan to assign your students is next followed by the key topic areas you plan to cover this week. (You may NOT use a text book and simply assign chapters from it for your readings. You have to assign primary and secondary source readings from a source other than a textbook. Chapters from monographs or anthologies are fine, as are journal articles.) Discussion questions are questions you plan to use to generate a discussion based on a given day's reading assignment. The bibliography is a list of books that you will use to prepare lectures and to bone up on the topic, not books that you would necessarily assign to your students. The Miscellaneous section is not required, but is a sample of what one student did to think through an in class activity based on the week's topic and readings.

Week 2—European Christianity in America: Conquests in the New World

Rationale

Week two addresses the conflicts between Catholic missionaries from Spain and France and Native Americans as both European countries conquered the New World. This conflict will help students understand two important points: 1) that Native Americans had their own religious beliefs and thus were not always amenable to completely converting to Christianity and 2) the first Christians in America were Catholic, not Protestant. These two points are intended to shake the narrative students may have previously heard which would be that Pilgrims arrived in New England and got along splendidly with Native Americans. This week will tell the tale: When Christianity could not tolerate native religions, some natives became intolerant of Christianity and fought back.

Utilizing the case study of the Pueblo Revolt of 1680 will prove useful in our discussion of Christian colonialism/conquest and potential repercussions, one being revolt. Our study of the Pueblo Revolt gives the Pueblo peoples religious agency and shows that Christianity is not always kind. The Spanish utilized the encomienda system to gain labor from the Pueblo Indians and Spanish missionaries were heavily involved in this process as representatives of the Spanish crown. When the Pueblo revolted, they revolted against an unfair labor system but also against the Christianizing efforts of the Catholic Church, which was trying to overturn the Pueblo way of life through ideas on religion, labor, and community.

It is important to talk about French and Spanish Catholicism in the New World because they are the first Christianities that Native American encountered and it establishes a narrative of European domination justified in part through Christian beliefs. These topics will allow the class to learn that Pilgrims and Puritans were not the first religious groups in the New World, that Christianity was used to justify colonialism/conquest, and that native peoples did not always want to be converted (which may counteract students' instinctual—but why, Europeans are great?).

Class Titles

Tuesday, "The Difficulty of Converting Native Americans"

Thursday, "A Case Study: Religion in the Pueblo Revolt of 1680"

Student Objectives:

Students will understand how a desire to convert Native Americans encouraged colonization in the New World. They will learn about how the Christianities of Spain and France affected settlers' relationships to Native Americans. Students will examine how Native American and Christian beliefs were similar and different and how those differences could lead to violent clashes.

Readings:

Primary

1. Bartholomew de Las Casas and *Sublimis Deus* pgs. 64-65 in *Gaustad*
2. Dominican and Jesuit Conversions pgs. 65-68 in *Gaustad*
3. Indian Revolt against the Spanish pgs. 68-72 in *Gaustad*
4. French Views of Native Americans pgs. 73-75 in *Gaustad*
5. French missionary Brébeuf pgs. 75-78 in *Gaustad*

Secondary

6. Henry Warner Bowden's "Spanish Missions, Cultural Conflict, and the Pueblo Revolt of 1680" in Weber, David J., ed. *What Caused the Pueblo Revolt of 1680?* Boston: Bedford/St. Martin's, 1999.

Topics:

- Spanish and French missionary activity
- Native American receptions to Christianity
- Conversions in the native populations
- Religion as a justification for conquest in the New World
- Native religion vs. Spanish Christianity in the Pueblo Revolt

Discussion Questions:

1. How did de Las Casas understand missionary work? Why was he unhappy with circumstances at the time?
2. Why did the Island Indians (on St. Catherine's Island) rebel against the Spanish?
3. What were two instructions Brébeuf provided for future French missionaries?
4. According to Bowden, what were two differences between Catholicism and the religion of the Pueblo Indians?
5. How did French methods of conquest differ from Spanish methods of conquest?

Bibliography:

Bowden, Henry Warner. "Spanish Missions, Cultural Conflict, and the Pueblo Revolt of 1680." In *What Caused the Pueblo Revolt of 1680?*, edited by David J. Weber. Boston: Bedford/St. Martin's, 1999.

- Ellis, John Tracy. *Catholics in Colonial America*. Baltimore: Helicon, 1965.
- Espinosa, J. Manuel. *The Pueblo Indian Revolt of 1696 and the Franciscan Missions in New Mexico*. Norman: University of Oklahoma Press, 1991.
- Jaenen, Cornelius J. *The Role of the Church in New France*. Toronto: McGraw-Hill Ryerson, 1976.
- Jennings, Francis. *The Invasion of America: Indians, Colonialism, and the Cant of Conquest*. Chapel Hill: University of North Carolina Press, 1975.
- Knaut, Andrew L. *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-century New Mexico*. Norman: University of Oklahoma Press, 1995.
- Ricard, Robert, and Lesley Byrd Simpson. *The Spiritual Conquest of Mexico: an Essay on the Apostolate and the Evangelizing Methods of the Mendicant Orders in New Spain, 1523-1572*. Berkeley: University of California Press, 1966.
- Schroeder, Susan, and Stafford Poole, eds. *Religion in New Spain*. Albuquerque: University of New Mexico Press, 2007.
- Taylor, Alan. *American Colonies: The Settling of North America*. Vol. 1. New York: Penguin Books, 2002.
- Weber, David J., ed. *What Caused the Pueblo Revolt of 1680?* Boston: Bedford/St. Martin's, 1999.

Miscellaneous:

- Classroom debate: half of the students will play Pueblo Native Americans and half the students will play Spanish officials (government and religious). They will discuss how each side viewed its relationship/interactions with the other side and will try to use what they have learned in class and through the readings to make convincing arguments for why the other side should “surrender.”

Sample Annotated Bibliography

This is a sample section of an annotated bibliography, not a complete annotated bibliography. It is designed to offer students a sample of what a section of an annotated bibliography looks like.

American Religion

Carwardine, Richard. *Evangelicals and Politics in Antebellum America*. New Haven: Yale University Press, 1993.

Richard Carwardine's *Evangelicals and Politics in Antebellum America* demonstrates the importance of evangelicalism on antebellum American politics and to the development of political parties. He shrewdly focuses on how evangelicals engaged in American politics as evangelicals. This allows him to engage with voting patterns, emerging third political parties, and social movements from a new perspective that takes seriously religion and its effects on believers' politics. Carwardine ultimately argues evangelicalism in politics caused a seemingly insurmountable division between North and South on the eve of the Civil War, particularly on the issue of slavery. This work is useful for understanding how nineteenth century evangelicalism affected U.S. politics but due to its complex style (many groups are discussed and he switches back and forth constantly) it is best for academics or readers previously familiar with the topic.

Chappell, David L. *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. Chapel Hill: University of North Carolina Press, 2004.

Chappell's *A Stone of Hope* asks readers to reconsider what they know about the philosophies of the Civil Rights movement by placing Prophetic Christianity at the center of the struggle to defeat Jim Crow in the South. He argues black leaders were largely driven by Prophetic Christianity, a Christianity rooted in the Old Testament and contains themes like freedom, justice, and suffering. Thus, through his use of personal documents and interview transcripts he frames the Civil Rights movement as a deeply spiritual and religiously motivated movement. While Chappell makes an interesting argument and one worth considering, his work does bring up questions like: how can scholars explain secular Civil Rights movement leaders' rationales and how did average/non-leader participants understand the philosophy of the movement.

Chen, Carolyn. *Getting Saved in America: Taiwanese Immigration and Religious Experience*. Princeton: Princeton University Press, 2008.

Getting Saved in America analyzes the religious experiences of Taiwanese immigrants after their arrival in the United States. Her sociological study on religion and identity in Taiwanese immigrants provides a thorough analysis of religious diversity within one immigrant group. Chen constructs a compare and contrast study between the experiences of Taiwanese Christian and Buddhist converts in order to explore the place of religion in their lives, how religion shaped their immigrant experience, what conversion looked like for them, and how their conversions shaped their sense of community and place in American culture. Her study, largely focused on interviews, provides a rich study for people interested in conversion, immigration and religion, and sociology and religion.

Chidester, David. *Salvation and Suicide: Jim Jones, the Peoples Temple, and Jonestown*. Bloomington: Indiana University Press, 2003.

David Chidester's *Salvation and Suicide* examines Jim Jones' theology, how The Peoples Temple understood peoples, space, and time, and their ideas on salvation in an attempt to understand the suicides of over 900 people at Jonestown on November 18, 1978. Through his use of Jones' recorded sermons, Chidester explores the worldview of these people in order to give Jones' followers their humanity back, something he argues was lost to the deceased because of the actions and rhetoric of leaders and governments after the suicides. Hence his study makes the suicides at Jonestown logical within the Peoples Temple's understanding of salvific suicide. Chidester utilizes the history of religions/structuralist approach which allows him to create a theoretically grounded study but his category divisions at times make the beliefs and lives of his subjects seem too neat. Despite this "minor flaw" this work provides a comprehensive, well-thought out study on Jim Jones and Jonestown while also forcing scholars to take seriously what might seem odd or not understandable.

Foster, Lawrence. *Women, Family, and Utopia: Communal Experiments of the Shakers, the Oneida Community, and the Mormons*. Syracuse: Syracuse University Press, 1991.

Foster's *Women, Family, and Utopia* is part of a series of books dedicated to scholarly research on utopian literature, communal societies, and utopian social theory. In his work, Foster focuses on three communal religious groups of the nineteenth century: Shakers, the Oneida Community, and Mormons. The book is a collection of essays (which the majority clearly originate from articles, which can be a tad frustrating because it feels like there is a lack of cohesion) on these communities, in which he tries to create a "sympathetic reconstruction" of their lives with particular emphasis on women and family. He also pays particular attention to the psychology of the individuals he discusses, a murky area for many historians but it makes it an enjoyable read for those drawn to psychohistory. His work is useful for people interested in communal studies or religion, women, and family in the nineteenth century.

Heinze, Andrew R. *Jews and the American Soul: How Jewish Thinkers Changed American Ideas of Human Nature*. Princeton: Princeton University Press, 2004.

In Heinze's *Jews and the American Soul*, Heinze argues that Jewish ideas, values, and thinkers were critical in shaping American ideas on human nature. This notion contradicts previous assumptions that Protestantism alone has shaped ideas of human nature in the U.S. He traces Jewish ideas of human nature from European Jewish theological thought to its transmission into American thought through popular intellectual figures like Sigmund Freud, Joyce Brothers, Erich Fromm, and more. He uses a wide variety of sources and thinkers in his argument and shows the many ways they shaped things like the human potential movement, pop psychology, and secular spirituality. While this work suffers from a lack of concision, it is an important contribution to scholarly understanding of Jewish ideas and values in modern American culture. This book is a critical read for those interested in understanding the role of Judaism and Jews in America.

Hempton, David. *Methodism: Empire of the Spirit*. New Haven: Yale University Press, 2005.

Hempton's *Methodism: Empire of the Spirit* charts the development of Methodism from its beginning in England to its transnational spread in the nineteenth century. This book explores

how Methodism grew and spread to America and around the globe in spite of its unpopular start. Hempton's innovative format allows him to explore tensions, competing themes, and contradictions in Methodism. Each chapter explores a tension, for example "Enlightenment and Enthusiasm," and "Boundaries and Margins," which allows him to probe into complicated issues—Hempton is certainly not diluting or simplifying his work. He makes two important points that need more exploration: 1) Methodism succeeded because of its adaptability, and 2) the decline of Methodism cannot be explained by secularization alone. His work challenges scholars to think beyond borders to expand our understandings to a global level and contributes a more global, big picturework on the rise of Methodism.

Heyrman, Christine Leigh. *Southern Cross: The Beginnings of the Bible Belt*. Chapel Hill: University of North Carolina Press, 1998.

Christine Heyrman's *Southern Cross* offers a complex study of how evangelicalism moved to the South and then became influential in Southern family life, communities, and identity. Her project seeks to remedy a deficit of studies on antebellum Southern religion in American religious history. She hopes to answer the question of how, despite its unsuccessful beginning in the South, evangelicalism became such an important part of Southern culture and identity. Heyrman argues that evangelicals were unsuccessful in spreading their message in the South until they adapted and started incorporating Southern values. Evangelicals' opposition to owning slaves, their dislike of class privilege, differing views of masculinity, encouragement for women's public involvement in church affairs, and an insistence on worshipping with blacks all challenged the South's class, gender and racial hierarchy. It was only when evangelical ministers started to adapt their rhetoric to fit in with Southern ideals that they became successful. Heyrman's work is useful for those trying to understand the beginning of evangelicalism in the South.

Kruse, Kevin. *One Nation under God: How Corporate America Invented Christian America*. New York: Basic Books, 2015.

Kevin Kruse's *One Nation under God* argues that the idea of "Christian America" is a recent invention, rather than the storied notion many of us imagine. He finds that the beginning of "Christian America" began in the 1930s when businessmen paired with religious leaders in support of the New Deal. Despite this image's loss of power in the 1960s, Kruse includes its reemergence with the elections of Carter, Reagan, and Bush. While an interesting topic because it explores religion's relationship to politics in America, Kruse is clearly not a scholar who typically deals with religion. In his argument he tends to forget religion and instead discusses the actions of important men. His work is thoroughly researched and he does present interesting information on an often forgotten alliance in the early part of the twentieth century between Christian leaders and politics.

Lambert, Frank. *Inventing the "Great Awakening."* Princeton: Princeton University Press, 1999.

Lambert's *Inventing the "Great Awakening"* is a history of the trans-Atlantic, religious revival which scholars call the First Great Awakening. Lambert, biographer of the Great Awakening leader George Whitefield, expands his focus to provide an overview of this phenomenon and provide a new explanation of its genesis. He argues that eighteenth century evangelicals invented the Great Awakening. Using clever strategies, including evangelical periodicals and

print media, religious leaders built and spread awareness of their revival. Lambert examines these evangelical primary sources to study how evangelical leaders made meaning of and constructed this movement for themselves, their followers, and outsiders. His levelheaded, straightforward work gives readers a new interpretation of the “Great Awakening,” a phenomenon that historians did not create, but instead was created by the participants themselves.

McDannell, Colleen. *Material Christianity: Religion and Popular Culture in America*. New Haven: Yale University Press, 1995.

Colleen McDannell’s *Material Christianity* provides an illustrated history of American Christian material culture from the past 150 years. She asserts that the perceived dichotomy between the sacred and profane has blinded scholars and practitioners to the important of religious *things*. By looking at American Christian material culture, she argues, scholars can learn about the people who used them. These people tend to be difficult people to study—women, people of color, the illiterate, etc.—and thus they have not typically been the focus of historical inquiry. This work rectifies this lack of attention to the material culture of American Christians. In eight chapters McDannell examines everything from cemeteries, to Christian kitsch, and Mormon garments. This groundbreaking study brought together the long ignored relationship between material culture and religion. Its clear, readable prose makes it an important read for those interested in American Christianity, material culture and religion, and religion and American culture.